

# **the Beacon**



**March 1969**

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the  
Ageless Wisdom as a contemporary way of life.*

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*The editors do not necessarily endorse all statements made by individual  
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## THE TWELVE FESTIVALS

WE are all accustomed to the idea of the three spiritual festivals as the high point in the annual cycle. The Festivals of Easter (at the time of the Aries full moon), of Wesak (at the Taurus full moon) and the Festival of the Christ (at the full moon of Gemini) are already well anchored in the consciousness of mankind through the steady, persistent work of many individuals and groups in all parts of the world.

The esoteric student may also know that the opportunity offered at the time of these festivals to Hierarchy and the Christ and increasingly to responsive humanity, has established in the planet a pattern of energy flow and relationships which reflects a cosmic design, due for revelation through the religions of the world as they come to recognise their essential unity. These festivals represent a basic divine purpose, therefore, which will begin to achieve its objectives as the various religious institutions simultaneously acknowledge and observe the unique annual approach of man to God and God to man. This simultaneous recognition is basic to the structure of the new world religion.

It is necessary, however, that we also take into consideration the purpose and the effect of each full moon period throughout the year. The nine lesser festivals are said to build the "divine attributes" into human consciousness, while the three major festivals establish the "divine aspects." The aspects are well known in terms of their basic energy qualities reflecting the underlying trinity of the God-head: will or purpose, love/wisdom and light or intelligent activity. The divine attributes will obviously reflect the qualities

and the nature of the fourth, fifth, sixth and seventh rays of living energy; that is, harmony through conflict, concrete science, idealism and devotion, and ceremonial order and organisation. These are characteristics just as divine in their potential perfection as the three major aspects; and all twelve festival opportunities are required to stimulate the evolutionary spiritual growth of all kingdoms in nature.

"The twelve festivals will constitute a revelation of divinity," we learn. "They will present a means of bringing about *relationship*." This is, in the first place, a relationship between the three great energy centres in the planet, Shamballa, Hierarchy and humanity. Hierarchy, revealing the love aspect of God, is the primary focal point of the Easter Festival; Shamballa, revealing the will aspect of God, is the primary focal point of the Wesak Festival; while humanity, revealing the "divine intelligence" of God, is the focal point of the Christ's Festival, the Festival of Humanity and of Goodwill.

These fundamental energies and aspects pioneer the opening of each new annual cycle. They represent the higher interlude in the meditative process in which the aligned consciousness is held open to divine inspiration. The remaining nine festivals contribute to the revelation of the needed energy attributes and qualities available to humanity in our evolutionary progress, in our desperate search for reality and in our present efforts to establish right human relations. As is always the case, all we really need at any one time is eternally present and available; we have only to recognise the need and reach out to the source of abundant supply.

These festivals at the time of the full moon each month are used increasingly as a means of service through occult meditation. Meditation opens a channel in consciousness through which energies may be received and consciously directed. "The effect of human meditation at this time is to change conditions, to invoke the higher spiritual potencies, to work with concentration, both vertically and horizontally, within the world of men and within the kingdom of God."

The energies so urgently needed at this time of conflict and confrontation in the world, which will help to change conditions, flow towards us on the tide of life from our solar centre, the Sun. We work in group meditation at the full moon festivals therefore, not because the moon has or should have any influence or effect on humanity, but because when the moon is full to our vision, it is literally out of the way. The path of energy communication between the Sun and planet Earth is wide open, clear and unimpeded. So the energies we receive are those of the life-giving Sun, the solar Life, quali-

fied by the nature and influence of the conditioning sign and its governing planets.

This year the Easter Festival will be observed in group meditation on April 2nd (Aries full moon); the Wesak Festival on May 1st (Taurus full moon); and the Festival of the Christ and World Day of Invocation on May 30th (Gemini full moon). These festival meetings are always held as close as possible to the time of each full moon, preferably in advance of the actual time when it occurs, which it frequently does, during those hours when groups cannot meet together. The full moon chart for 1969 was published in the January Beacon and loose leaf copies of it are available on request.

Anyone, in any part of the world, either alone or with a group can become a part of the worldwide approach by humanity to the Godhead at these festivals each month to participate in the flow of energy resulting from God's approach to man. An enhanced capacity to serve humanity in the valleys of daily life is the inevitable result.

*Relationship to God, through Christ, has ever been the teaching of the spiritual leaders of the world, no matter by what name they called him. In the future we shall draw closer and more intelligently to the living substance of Reality and be more definite in our apprehension of this hitherto vaguely sensed relationship. We shall know and see and understand.*

from THE EXTERNALISATION OF THE HIERARCHY, pages 416/7

# New Age Group Requirements

by Djwhal Khul

*The acceptance of facts is one of the first duties of the disciple*

**D**ISCIPLES in an Ashram are primarily occupied with world affairs. As a group they are pledged to world work; as individuals, they are learning so to work. Would-be disciples need to distinguish between the effect, magnetic and dynamic, of the group and the conscious effort which the group may make, under united desire and the direction of the Master, to reach the minds of those directing world affairs and world happenings. The outer happenings are, to a certain point, predictable; they are the precipitated effects of hidden causes which lie deep in the subconsciousness of humanity. These can be noted and up to a certain point offset or stimulated by the group potency. This is one of the major tasks of the Hierarchy. The Masters work in the light and in the realm of causes. Disciples are as yet necessarily involved in the world of effects and, therefore, of illusion. To work dominantly with the focal points of spiritual energy upon the outer plane immediately involves certain factors:

1. A deep unerring love which "sees" in the light. Love is truly the revealer.
2. The power to withdraw completely, as individuals and as a group, from the world of physical reactions, emotional biases, and to work purely on mental levels. There the disciple is focused in his lower mind, but consciously oriented towards the soul and is becoming increasingly sensitive to the intuition and towards the vision and the plan, as well as towards the group soul and to the Master, all in this order of response.
3. Next follows the power, as a group, to formulate the desired thought-effect in such a manner that it will reach the mind or the soul of those you seek to contact, to project the thought form, built in such a way that it will be of the type and quality needed to evoke response, and so meet the need of those the disciple is seeking to help and strengthen. The projected thought form will embody the light and love, as well as the idea of the group in conformity with group vision.

For how many is this kind of work possible? Not many, as yet. Disciples are usually more pre-occupied with their desire to help than with the scientific techniques of helping. They need to take the desire for granted and then forget about it. I would ask all disciples at this time to make it their major effort to see the vision clear; to recognise, and know for what they are, those who are in high position, guiding humanity and whose responsibility it is to lead humanity out of slavery into freedom. Aid them with love because they are where they are through their individual destiny and the guidance of their souls. Life must be seen truly and faced as it is, not realistically from the world standpoint but realistically from the standpoint of the soul, whose vision is long and inclusive and who sees life as it is.

The acceptance of facts is one of the first duties of a disciple. In the task of aiding humanity, as a part of the Master's group or ashram, the fact that there are men and women placed in positions of power to carry out the divine plan is one of the first to be faced. This must be done uncritically, avoiding constant recognition of their limitations, with an understanding of their problem, with realisation of the call of their souls to yours and the pouring upon them of a constant stream of loving understanding. They are more advanced disciples than you are, little as this may be realised. They are consciously or unconsciously, under the "impression" of the Masters; there is little that the average disciple can do for them in moulding their thought or in shaping their decisions. I refer of course to the leaders of the forces of light upon the outer physical plane. But disciples and aspirants can surround them with a guarding wall

of light and love; they can refrain from handicapping them with thoughts of criticism which can swell the tide of criticism which the worldly minded pour out upon them. As to attempting to reach and influence the leaders of the forces of materialism, I would ask you to refrain. It can more easily be done because the personality of the disciple will provide an open door of approach. But they are far stronger than the average disciple and the task would, therefore, be one of extreme danger.

### **Externalisation of Inner Ashram**

In the Aquarian age, which is now so near, relatively speaking, there will be an externalisation of the inner ashram upon the outer plane. Disciples, initiates and world disciples will meet for the first time in human history as disciples, recognising each other and recognising the Master of their group. The inner ashram is a focus of souls, free and unlimited; the outer ashram, under the future Aquarian experiment, will be composed of a focus of personalities and souls. Limitation will, therefore, exist; responsibility will require conscious recognition and there will be a necessary slowing down of both action and perception in the outer space-time world.

The true ashram, of which the coming outer ashrams will be but reflections, is not for lower concrete mind discussion. It is a focal point of receptivity; it embraces the effort to establish mutual contact through an united recognition of the vision, of the esoteric basis of life and the laws governing action. It is not a place, however, for long and silent meditation processes, for it is a point of tension where, together, the Ageless Wisdom in its more esoteric aspects is discussed, where the nature of soul relationship is recognised and where the fusion of auras and the inter-blending of the "Triangles" goes forward *consciously*. An ashram is the state of mind of a spiritual group. It is a point of united thought; it is a centre for the clarification of the vision and not of physical plane methods of work. As disciples learn to integrate themselves into a Master's ashram,

they discover that the first thing they have to do is to establish a basic harmony between themselves and their fellow disciples and to reinforce the contact between their own souls, the ashramic group and the Master. Then they learn to comprehend, through discussion and experiment, the nature of the energies which are seeking world expression, and the nature of the forces which must be reduced to powerlessness, if these new incoming energies are to prove effective in bringing about the desired changes under the plan.

They learn also that there is no weakness and no strength in themselves, as individuals, which may not be submitted to the group gaze; thus they arrive at the stripping away of all the veils which prevent the clear light of the soul from shining forth. The goal of all work done in the ashram of any of the Masters is *truth*, on all levels and at all times. As disciples learn thus to work from the point or centre of light, understanding and truth into which they are being steadily integrated, their exoteric usefulness and effective service will be greatly increased; they will, as a group, know what has to be done and find eventually that it is done.

The major task of the Master in the early stages of training his disciple is to bring to an end the period of the disciple's intense pre-occupation with himself, with his service, with his reaction to the Master or the promise of future contact with the Master, with his own ideas anent discipleship and his personal interpretations of truth. The Master takes a group of people with fixed ideas, which they are entirely sure are correct, being the best and highest they have been able to grasp to date, and with the conviction that they have reached a point where they have registered certain spiritual values and concepts, where they have evolved their own formulations of the truth and where they are eagerly demanding the next step. The first thing, therefore, which he has to do is, using a strong and perhaps strange phrase, to blast them wide open, give them a deep sense of insecurity as to the formulas and symbols of the lower concrete mind and so prepare them for the reception of newer and higher approaches to truth. This is frequently brought about by forcing them to question all the conclusions of the past.

## Secret Place of Initiation

We have all, disciples and initiates of all degrees, to enter the secret place of initiation with a sense of blindness, or loss of direction, and with a feeling of complete destitution. The disciple needs to bear in mind that he has to become "a moving point and hence a line"; he ascends towards the Hierarchy and assumes the correct spiritual attitude but, at the same time, he descends into what he erroneously regards as the depth of human difficulty and iniquity, if necessary, preserving always his spiritual integrity but learning these three important lessons:

1. The recognition that he shares all human tendencies, good and bad, and hence is able to serve.

2. The discovery that the thing which he most despises and fears is the thing which exists most strongly in him, but which is as yet unrecognised. He discovers also that he has to explore and know these despised and feared areas of consciousness so that they become eventually an asset, instead of something to be avoided. He learns to fear nothing; he is all things; he is a human being but he is also a mystic, an occultist, a psychic and a disciple. And because of all these acquired states of consciousness, he becomes eventually a Master. He has "mastered" all stages and state of awareness.
3. The uselessness of past attitudes and dogmatic ways of looking at life and people, based usually on tradition and circumstance, when they separate him from his fellow-men.

When he has really learnt these three things, he is initiate.

from DISCIPLESHIP IN THE NEW AGE, VOL. 1.

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*If Christians allow their conscience to become (thus) determined by nation and race and culture, they can make no response to the profound and mysterious image of the Son of Man. They will not recognise "the least of these little ones" if the face is brown or black or yellow. They will staunch the flowing charity of God himself and dam it up behind the arbitrary frontiers imposed by men across the wide bounty of the universe. And if this is their response to the deepest mystery of their faith, God's fatherhood of all mankind, God's providence which falls on just and unjust alike, God's love which embraces the whole family of man, then they will no doubt call down on the civilisation they miscall Christian the anathema of destruction which Christ himself defined for those who do not seek and find him in every child of man. This is the full meaning and measure of the crisis which the Christian world confronts, a crisis forged in its complacency, confirmed in its indifference, and sealed by the judgement of a God who is not mocked.*

*To reverse the trend may seem an almost overwhelming task. But it has been done before, and we should take courage.*

from THE LOPSIDED WORLD by BARBARA WARD

# Reappearance of the Christ - (4)

by Mary Bailey

*Disciples are called upon today to see the Christ as he is, not only that we may recognise him when, where and in whatever way he may again manifest his Christhood, but so that as he is so may we strive to become in this world.*

THOSE of us who are students of the Ageless Wisdom learn and grow by *living the life* of applied principle and law in the service of our fellowmen. We learn by doing and we grow by a manifestation of spiritual livingness, basing our actions and our attitudes on what we accept as possible and reasonable according to our state of consciousness.

Sooner or later we come, in this process, to the point where we realise, possibly quite suddenly and with wonder, that a gap has been closed in our consciousness, that a relationship has been established between the whole macrocosmic structure of evolution and the tiny microcosmic part each one of us accepts within that vast scheme. The recognition of this relationship is a significant realisation, causing a shift in mental focus and a re-orientation of consciousness. A new mental perspective emerges which continues, through all future stages of growth, to act as a balance, as a stabilising influence and as a sort of geiger counter for identifying the spiritual realities in any new situation.

The teaching, and our response to it, begin to fall into place with the smooth ease of one building block cut and prepared to fit into an exact pattern with others. Aggressive individuality begins to modify, to recede and to blend with an underlying plan affecting larger and larger wholes. Even in so vital and personal an area as the process of initia-

tion, individual affairs come to assume the import of contribution, participation and voluntary co-operation; while the realisation of personal accomplishment recedes into the background until it fades out of consciousness altogether.

We may then begin to realise something of the meaning of the words: "Each time a disciple achieves an initiation he becomes simply a channel and an instrument whereby the Lord of the World may reach humanity and bring to men fresh life and energy."

Those men and women in whom this subjective relationship between the individual and the whole has been, or is being, established are of unusual consequence to the present period of planetary and human history. The greatest spiritual significance of this era is the imminent reappearance of the Christ and the needed preparation by men in the world for his coming.

According to the Ageless Wisdom teaching, the goal for humanity of this second solar system is "the manifestation of Christhood." And, relating that sublime cosmic objective to the consciousness of individual men and women, we learn that "disciples are called today to see the Christ as he is in order that as he is so may we be in this world." The Christ therefore occupies a key rôle, a central position throughout the whole period of the present solar system. The Christ: the cosmic



Christ, the planetary Christ of history and the Christ in the human heart, the soul principle stands literally at the centre of all relationships. And *relationship* is the underlying theme of the evolutionary process.

"To see the Christ as he is" and then to strive to become like him in order to manifest Christhood seems on the face of it an impossible dream, far beyond the realisation of man in his unredeemed animal nature. Yet this is the long range goal and vision for humanity as a whole, which individuals here and there achieve along the way. Even the least spiritual in an orthodox sense may co-operate with this vast cosmic purpose once his consciousness opens to accept the ultimate possibility. Because the Christ "as he is" is not an unknowable, intangible power or a separated object of miraculous birth and death for the ignorant to worship, but a man "like as we are," a son of man, having borne and known within himself the same human characteristics that, undisciplined and unredeemed, make for weakness, for folly, for failure and even for evil; bearing also within himself the same spark of divine fire, the eternal flame of the spirit of God, which ensouls each man and lies dormant within every heart awaiting the moment of birth.

### **Perfected Man and Manifested God**

The Christ is both perfected man and manifested God, charged by the grace of divine identification with a unique service to both God and man. "I say ye are Gods" was his passionate declaration, made to the soul in man out of his own God-surrendered manhood. The manifestation of Christhood is, therefore, a divinely guaranteed objective, a magnetic incentive to man and the living substance from which humanity will itself evolve its own unique contribution to the evolutionary goal not only of our planetary God, but to that of the Solar Logos also.

That man can co-operate in full consciousness in this process and that he can do so with joy, with confidence and dedication, is a reward in itself, possibly the only human recognition he may receive for as long as unregenerate substance resists the pull of redemptive energy. But the ability to identify in his own being the microcosmic counterpart of the macrocosmic whole, provides the

key to the opening of a door into a phase of growth, experience and useful service unparalleled in his history. The achievement of this new point of personal identity closes any remaining gaps in his consciousness and in his relationships, vertical and horizontal. In a personal sense "the door where evil dwells" is also closed and sealed, since evil, or negative and material forces, can only enter into a situation where perfected relationships do not exist. A "perfected" relationship might be defined as a relationship which reflects the underlying duality, and polarity, of this second solar system. A relationship vertical with God and horizontal with man reconciles the polarity of spirit and matter in the reconciliation of the divine and the human elements in the nature of man. This is a relationship dependent on the recognition by man that he is indeed "made in the image of God" and that the Law of Christ, to love God and to love "thy neighbour as thyself," is the Law of Reconciliation and Relationship eternally new and viable throughout the entire period of this second solar system, applicable to *any* desperate, confused and inharmonious human situation in any part of this suffering planet.

Individual man grows through seizing the opportunities present in the obstacles he encounters; the same is true of humanity as a whole. A man expands his consciousness through the "presentation of moments of crisis"; the same is also true of the race of men as a centre of energy. A true soul crisis in the individual powerfully affects the whole of his personality life; his consciousness at all levels, his relationships and the circumstances of his daily environment, all are thrown into confusion and conflict. Again, the same is true of humanity. The world of men today is struggling through a most profound crisis of the soul as, under the stimulation of new age potencies, it seeks to give new life and meaning to the daily affairs of men. We are experiencing indeed a revolutionary crisis of soul growth in the evolution of human consciousness, signifying that a long stride of soul is being taken towards the ultimate manifestation of Christhood. And although this is, of course, a far distant goal with untold ages in which it may be accomplished, to see and understand the central fact behind the reality of human evolution

with its periodic crises and conflicts, to know where change and movement are taking us and something of what it all means, in both individual and universal terms, does provide a glimpse of the wonder and the mystery of the Christ as he combines in himself the divinity of Godhood and the humanity of man. If we have eyes to see we may find in this unique reconciliation not only the secret of "relationship" but also a new light on the mystery of "redemption," and possibly a clue to the secret of the solar mystery of duality. In the endeavour "to see the Christ as he is" a receptive and flexible mind can begin to touch the fringes of areas of consciousness lying beyond the normal range of thought, flicking on momentarily a light which reveals tantalising glimpses of undiscovered country.

### **Key to Spiritual Endeavour**

As he provides the key to all spiritual endeavour for man, so the mystery of duality as it exists in this second solar system can be understood through the Christ. In Christ God and man find a common identity, they fuse and become one, in essence and in purpose, while remaining distinct in nature. Both God and man are therefore affected, each according to his station, by the thought and action, spiritual and material, of the Christ. In looking ahead now to the reappearance of the Christ and his future work among men, this may well be a vital consideration. For while the Christ returns to work in the material world and to serve the immediate and the long range needs of humanity, the results of his work have an influence and effect far beyond the confines of the human kingdom or the ring-pass-not of the planet Earth.

If we look at the Christ's life in Palestine 2,000 years ago as we have it recorded in the New Testament, we find then the phenomenon of both spiritual and material effects flowing from his words and deeds. He preached to the people and established a doctrine based on divine principle and the Law of Love, the dominant law of the solar system. He revealed the Law of Love as the one law from which all others stem and he showed the way into the "kingdom of

Heaven" lying *within* the heart and soul of man. But at the same time he concerned himself with the purely physical needs of those around him; he fed the hungry, he healed the sick, he cared for the poor, the outcast and the sinner. Having "nowhere to lay his head" he knew the importance of shelter. Taking "no heed for tomorrow" he knew that the destitute and the poor must be housed, clothed, fed and freed from the anxiety of inferiority. He established the first code of human and civil rights; and in his sermon on the Mount he spoke, in simple parable, to every level of human consciousness from the most limited to the most highly evolved.

As he returns now to inaugurate the new age of brotherhood and right human relationships he will be concerned, we are told, with "spiritual regeneration, world planning and the reorganisation of the social structure," so continuing on a world-wide scale and with a new and direct emphasis the work he established for a brief period and on a more limited scale so many centuries ago. He will work to lift humanity in consciousness, to increase human freedom and well-being and to implement the principles of his doctrine of love as the most powerful spiritual force in the universe. He will therefore be committed to inclusiveness and the equality of rights and opportunity for all men; to the right of all for a decent way of life free from want and from fear, free to worship God in a self-chosen way and free to speak according to the dictates of conscience. In so working, the spiritual life of man, freed from the weight of material pre-occupations, will begin to blossom and intensify in beauty, lustre and radiance. Humanity, as a whole, will move a little closer to the realisation already made by many individuals that there is a guiding Force and a supreme Intelligence behind the little affairs of men and that our common destiny is to become at-one with its purpose and plan.

### **Christ Exalted**

Christ is exalted, not diminished, by his manhood. In serving mankind he has revealed for us the divine nature of the One who has pervaded all men with the same

fiery life and God-like potential. To his human love of God, a man must add love of his fellowmen for this is the divine dimension of love, the love of God for man, in which each may eventually establish his true identity.

At crisis point, a great spiritual revolution is proceeding in the world today, perhaps the greatest of all time. The demand for change in all areas of human life is indicative of the spiritual thrust emerging everywhere, not only in organised religion but in government and the political life of nations, in education and in all those ways by which men have sought to provide for themselves as communities or nations and to establish profitable relationships with others.

With the opening up of "instant" world communications and the growing realisation that humanity is, in fact, a world community, the myths which have been evolved to protect the narrow interests of separate groups are exploding all around us. It has become increasingly evident to all intelligent people that what benefits all men benefits each one, that we move forward *together* into the light of a new day or we all remain self-defeated in the darkness of our own selfishness and fear. The shrinking physical world is responsible for an expanding spiritual awareness, a growing subjectivity and inner search for meaning. And this spiritual revolution in the world is the scene of the Christ's work today. We can see evidence of the Christ as he is in those who are working to relate all established human institutions to human needs, human problems and the condition of human consciousness as it exists today in 1969. The "worker priest" movement reveals the Christ; the efforts of those who involve themselves in the struggle for equality and human dignity reveal the Christ; Christ demonstrates his presence in those who would strip away from his pure teaching the complex artificially imposed on it by human authority, ambition and love of power; he is present in those who seek to root out corruption, injustices and selfish greed from the social structures of nations.

The Christ as he is has come close to the minds and the hearts of men in all the issues which touch their lives most directly. His spirit is evident in the constructive work of

all who care for the most material needs of deprived peoples as well as in those who work ceaselessly and patiently for unity, peace and understanding between men and nations. Spiritual work demonstrates as

"an inclusive endeavour towards human betterment, uplift and understanding; it carries the connotation of tolerance, international synthesis and communion, religious inclusiveness... That is truly spiritual which rightly relates man to man and man to God and which demonstrates in a better way of life for all men everywhere in the world. Spirituality is essentially the establishing of right human relations, the promotion of goodwill and the establishing of a true peace in the world as a result of these two expressions of divinity."

We should look for the Christ, therefore, not necessarily in those who claim to represent him but in those who have chosen to live as he did and as he will do when he reappears; that is, close to the people, ministering to their real needs, material and spiritual, conscious of no differences between men which warrant separateness or superiority, yet aware that men's capabilities are as various as their needs and all must be served.

The spiritual revolution possibly reveals itself most clearly in the so-called rebellion of young people all over the world. Although too often carried to destructive extremes through desperation and immaturity, in revolt against the artificial standards, the corrupt and separative practices of the adult world, young people have intuitively based their attitudes and actions on the simple fundamentals of the Christ's work, love, compassion, justice, reconciliation, brotherhood, the equal worth of all men regardless of race, nation or religion and the supremacy of the spiritual values over material gain.

### Hope for the Future

Here is the opportunity provided by the human soul in crisis and here is hope for the future; hope not only that the human race may after all survive the dark night of the soul to emerge purified and strengthened to build a more radiant tomorrow, but hope that the divine experiment vested in man by our planetary Life according to his purposes under the laws of solar evolution, may productively fulfil itself.

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(continued on page 43)

# Protestants and the Revolution\*

*... so many young people tell of their anguishing "search for identity"  
... they are pleading to be taught the experience of worship.*

**T**HE diversity of Protestantism prevents the battle lines from being clearly drawn. Not only is Protestant theology in a similar state of flux, but across the country thousands of churches have become monuments to tradition, attendance at the Sunday morning worship services from very poor to fair, the buildings dark most of the week.

Important and extensive exceptions are found however in the spreading suburbs where young families are drawn in large numbers to the attractive new sanctuaries in the desperate hope that some religious and moral influence will rub off on their children before they are caught in the seductive web of dating, smoking, drinking, with sex and drugs stalking in the background, which now represents so much of secondary school environment. Here able young pastors are serving new communities most effectively and vitally, stemming the tide of moral decay, many of them battling against racial prejudice, against war's insanity and other plagues that threaten our society.

Within this mixed pattern of defeat and achievement is the paramount issue of youth's rejection of religion. This too is a mixed trend, with more hope than disappointment when seen in true perspective. For the remarkable progress in social and racial justice of recent years is due almost entirely to the efforts of this same generation of youth who have left the church after being nurtured by the church. In their cause Catholic and Protestant youth become one.

While rejecting the hypocrisies of the church, these young people have applied the Christian principles of justice, love and reconciliation, with the supremacy of the spirit over material gain, to the problems of race, war and social inequities with bold and, to their elders, baffling realism. At the same time, having abandoned the moral disciplines of a religious faith, many in their immaturity, have become the victims of the permissiveness of our age, with drugs and sensualism of all kinds taking a heavy toll, many of the most gifted lost to themselves and to the world.

Will the church recapture its mission to youth as it is maintaining its mission vigorously in suburbia? Yes. Youth is but a fleeting moment. So soon they become young parents, with families in a community. There are casualties, as indicated above, not a few young people crushed morally and physically as life moves on . . . just as our highways and air lanes have been strewn with casualties as man's capacity of movement becomes enormously accelerated.

## Changing Society

The stresses in our changing society, reflected in increased divorce, alcoholism, general lawlessness and other human failures, are drawing the priesthood of the church, both Catholic and Protestant, into new, more realistic and more vital kinds of pastoral service than the more formal functions of the past. First, all community religious leaders are being called upon increasingly for personal counselling, by individuals and families, young and old, who find themselves unable to cope with life. Theological seminaries are enlarging their preparation

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for a counselling ministry. This service is provided now by many congregations in close association with professional psychiatry, and the confessional is thus made doubly healing by our new knowledge of the brain and nervous system. This type of ministry, with the inevitable unfolding of other similar avenues of service and healing, has an immense potential for the future.

An increasing number of clergymen are also engaged in a ministry to youth where the youth are, in slums or on campus, in the most direct, unadorned but dedicated ways. *Between The Lines* has often reported on such projects. In Berkeley a young seminarian and his wife work with the "far out youth" who crowd their big rambling house day and night, in a Church of the Street programme, supported by seventeen congregations and many local businessmen of Berkeley. Across the Bay in San Francisco is the Glide Memorial Methodist Center which has become noted in its service to the hippy community of Haight-Asbury.

Chicago, St. Louis, Indianapolis, Cleveland, New York and Washington, D.C., and innumerable other cities have similar religious centres, either adjacent to a church or sponsored by churches in this kind of direct ministry.

Thus the church is ministering now. Does this mean that the experience of worship is lost? Not at all. In all these instances, as with the first century church, new paths are being opened to experience of worship out of actual need, not from habit or tradition. Meditation now appeals to youth. So worship, the search for and realisation of that within us which is of the highest value and which is most intimately related to all life around us, will never become obsolete. When so many young people tell of their anguishing "search for identity," their plea: "Who am I? What am I here for?", they are pleading to be taught the experience of worship. All that has happened is that worship as an experience got lost in worship as a ritual, habit and tradition.

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## Reappearance of the Christ

(continued from page 41)

So we come back to the task and the value of the esoteric server in whom the human and the divine aspects of life are becoming identified as one. This work of fundamental reconciliation proceeds unconsciously for the most part as the disciple learns to subordinate himself in service until, under the tension of soul crisis, it blindingly reveals itself in a sunburst of illumined understanding. The central problem of life today is "to lay hold upon our divinity and *make it manifest*." This is essentially the revelation of Christhood to whatever degree it exists; the revelation of the Christ in the human heart, the Christ deified in his perfected humanity and most perfectly a man in his divine identity with God.

Conscious of these things, the serving disciple, esoterically trained, can identify and co-operate with the work of the Christ where and through whom it proceeds. He can understand need; he is practical, persistent and enduring in the face of discouragement and failure, knowing that the spirit in man can and will triumph as the material resources of the planet are rightly developed, shared and distributed, so lifting the burden of too much and too little from the human heart. He will look for the manifestation of Christhood in those who serve humanity with self-forgetfulness and harmlessness and he will support and strengthen the efforts of all true servers by his own orientation to the Christ.

Disciples are called upon today to see the Christ as he is, not only that we may recognise him when, where and in whatever way he may again manifest his Christhood, but so that as he is so may we strive to become in this world.

# Harmlessness\*

by Ian Gordon Brown

*May the Power of the One Life pour through the group of all true servers  
May the Love of the One Soul characterise the lives of all who seek to aid  
the Great Ones*

*May we fulfil our part in the one work through self-forgetfulness, harmlessness and right speech.*

**T**HE teaching given out by Hierarchy to humanity in any world period is always adjusted to man's immediate point of evolutionary development. The great concepts and principles implanted in men's thinking take root and grow according to the need of the times and the capacity for response by the available disciples, aspirants and men of goodwill. We have been told that the present hierarchical emphasis is on goodwill. This is not because goodwill is a better quality, idea or energy than, let us say, co-operation, or unity, or sharing, or brotherhood, but because at this particular time in world history the need for goodwill is paramount. Its wider understanding and use are of decisive importance for the future well-being of the planet.

In like fashion the universal emphasis on freedom now to be found in the human family is not only a response to the incoming Aquarian energies. It is also a sign that humanity is beginning to respond to the energy of Shamballa. Men are reaching consciously for an understanding of the purpose of life, and they sense that this purpose involves not only liberation from past limitations, but into new phases of planetary and solar life.

## The Most Potent Force in the World

And so in the mantram of the new group of world servers we are asked to play our part in the one work through three means, self-forgetfulness, harmlessness and right speech. But what about harmlessness? How often have we really examined this concept?

Have we ever got to the heart of its meaning? Is it not still somewhat amorphous and intangible in our minds, a little abstract and hard to get hold of, more easily defined by *what it is not* than by *what it is*?

Whatever our answer we know that harmlessness must be of outstanding importance. It is one of the three attributes that should characterise the action of the new group of world servers, a group that is ultimately destined to function as the ajna centre of the Lord of the World.

D. K. underlines the importance of harmlessness by saying: "The most potent force in the world today is harmlessness. I speak not of non-resistance, but of that positive attitude of mind which thinks no evil. He who thinks no evil and harms nought is a citizen of God's world."

It is a well-known fact that the negative forces are often the first to react outwardly to a new spiritual focus and inflow of energy. The stirring up of negative reactions and their conflict with positive principles and energies is a necessary and inevitable prelude to the creation of new and better conditions. The Laws of Action and Reaction, of Thesis/Antithesis/and Synthesis, and of Harmony through Conflict, cannot be avoided so far as the consciousness of the human kingdom is concerned. The first stages of International Co-operation Year were characterised by conflict and the breakdown of existing relationships. Only later did the positive achievements and benefits manifest. The beginnings of the International Year for Human Rights have likewise seen a predictable increase in the denial of human rights and attempts to limit human freedom and equality.

\*Based on a talk given at the full moon meeting of Virgo in London, September, 1968.

Could it be that the rising tide of violence, and the use or threat of force and even terror to achieve political and social ends in the world today may signify the existence of a new spiritual focus and emphasis on its polar opposite—harmlessness? If this is so, there is a great need for all disciples and aspirants to think deeply on the theme of harmlessness and to cultivate their capacity to act according to this principle. Only thus can it become in actuality what it is potentially, "the most potent force in the world today."

### The "Liberal's" Dilemma

In spite of the widespread distaste for war among the youth of the world, and the growth of movements on non-violent protest, the "liberal forces" are in some confusion and disarray. There are many who feel that the forces of reason and evolution have failed, and point to discrimination and injustice in the midst of affluence and the growing gap in living standards between the rich and poor nations as evidence of this failure. In their disillusion and frustration they turn to violence and revolution as the *only remaining way to get change*.

This is a most disturbing and dangerous trend. While violence and terror, however deplorable, are and have been important catalytic agents of social change, it can be shown historically that *on their own* they have never achieved their intended goals. Even when initially successful they quickly reach a point of diminishing returns and frequently prove counter-productive. Violence and terror cut both ways and do irreparable damage both to the user and to the social order.

Thus even in the field of the practice of violence do we get confirmation of the esoteric dictum that real and permanent outer changes of a progressive kind can only occur when the field of consciousness has been well and truly prepared.

That is not to say that there are no occasions when force may not be rightly used or when war becomes necessary and right in the last resort. There are values more sacred than the preservation of the form as humanity discovered in the second world war. But in an age of the balance of terror,

when even so-called conventional wars can become genocide, it is vital that humanity should discover new means and techniques of achieving permanent changes without resort to violence. This need gives a new dimension of significance to the Czechoslovakian reaction to the entry into their country of Soviet and other East European troops. The resistance was not violent, but it was in no sense passive. For the first time in history a whole people adopted a technique based on positive harmlessness and on a national scale. We cannot at this time predict what the immediate future will bring. But nothing can take this particular achievement from the Czechoslovaks, and the future may record it as a turning point when humanity, esoterically speaking, decided that it would practise war no more.

### Harmlessness

Thus the principle of harmlessness is a vital issue in the world today. Let us therefore see how the Master D. K. describes and defines it:

"Harmful magnetic conditions, as the result of man's wrong handling of force are the causes of evil in the world around us, including the three sub-human kingdoms. How can we, as individuals, change this? By the development in ourselves of harmlessness. Therefore, study yourself from this angle. Study your daily conduct and words and thoughts so as to make them utterly harmless. Set yourself to think those thoughts about yourself and others which will be constructive and positive, and hence harmless in their effects. Study your emotional effect on others so that by no mood, no depression, and no emotional reaction can you harm a fellow-man. Remember in this connection, violent spiritual aspiration and enthusiasm, misplaced or misdirected, may quite easily harm a fellow-man, so look not only at your wrong tendencies but at the use of your virtues.

"If harmlessness is the keynote of your life, you will do more to produce right harmonious conditions in your personality than any amount of discipline along other lines. The drastic purgation brought about by the attempt to be harmless will go far to eliminate wrong states of consciousness.

"Let harmlessness, therefore, be the keynote of your life. An evening review should be carried forward entirely along this line; divide the review work in three parts to consider:

- 1) Harmlessness in thought. This will primarily result in the control of speech.
- 2) Harmlessness in emotional reaction. This will result in being a channel for the love aspect of the soul.
- 3) Harmlessness in act. This will produce poise, skill in action, and the release of the creative will.

"These three approaches to the subject should be studied from their effects upon one's own self and development, and from their effect upon those whom one contacts and upon one's environing associates."\*\*

Later in the same book the Tibetan writes:

"I tell you that the achieving of harmlessness in the positive sense (not in the negative) means the attainment of that step which leads definitely to the portal of initiation. When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes unimportant. But let him who so thinks practise that positive harmlessness which works out in right thought because based on intelligent love: right speech, because governed by self-control; and right action, because founded on an understanding of the Law, and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and a sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved, negative, impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done.

"It is the harmlessness that springs from true understanding and control of the personality by the soul, that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realisation of one's brother, and when this

has been accomplished all is forgiven and all is lost sight of in the desire to aid and to help."

Djwhal Khul goes on to emphasise that response to wrong vibration is not basically prevented by the methods either of "building a shell" or by "insulation" through the power of mantrams and visualisation, methods so often discussed by the beginner. "These two methods," he says, "are temporary expedients by which those who as yet have somewhat to learn seek to protect themselves." He advises the "practice of harmlessness" as the "best and easiest way for the aspirant to work" and mentions that this provides the basis for the later stage where the disciple learns to absorb and transmute wrong and destructive vibrations and energies, by definitely and with a full awareness of what he is doing, gathering the evil emanations into himself, breaking them into their component parts and returning them whence they came, neutralised, impotent and harmless.

## Harmony and Conflict

William James once asked: "What is the moral equivalent of war?" In this question he pointed to a truth about human nature which the esotericist recognises when he says that the human family is governed by the fourth ray of Harmony through Conflict. Man needs the stimulation of opposites in order to progress. He has developed the "habit of crisis," without which he tends to crystallise and stagnate. How can this reality about man and the functions of conflict in his life, be reconciled with the philosophy and practice of harmlessness?

Jungian psychology throws a revealing light on this whole process in its concept of the "shadow," which is cast by both the body and the personality. Jungian psychology uses the term Ego as largely synonymous with the term personality as used by the esotericist. The Self of Jungian psychology can be regarded as the equivalent of the Soul on its own plane. For ease of reference, I shall use the terminology of the esotericist, and not of the Jungians.

The shadow, called also the "inferior function," contains all those elements of the personal psyche of which we are ashamed or

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\*\**Treatise on White Magic*, pp. 101-103.



unconscious and which cause us conflict, whether this cause is realised or not. Just as the shadow cast by light falls on exterior objects, so do our psychological shadows become projected on to our surroundings. Unaware that the real conflict lies within, we "externalise" it, and attribute the cause to some person or circumstance in our environment, on whom the shadow has fallen. The esotericist knows that those elements, conditions, and circumstances in his environment to which he reacts and which he fights, contain "elements of himself." It is "like reacting to like," and the first step is to become aware of the mechanism of projection and the fact that the conflict is essentially an inner one.

Jung says: "When the individual remains undivided and does not become conscious of his inner contradictions, the world must perforce act out the conflict and be torn into opposite halves." This truth can be seen operating today at individual, group, and national levels. Indeed the recent behaviour of Russia is typical of a person or group that is largely unaware of its own inner contradictions.

### **The Soul in Action**

The Soul casts no shadow, for the nature of the soul is light. If one pours light through light, the energy of spirit empowering the soul, one does not get a shadow but an intensification of light. But if one strengthens the power of the light *on* the personality, one not only gets shadow, but its darkness increases and the nature and clarity of outline are more sharply revealed. Initially the conflict is intensified, but through this means

the man comes to know "the enemy," which is his own shadow, his "externalised inferior function." Then he can deal with it.

Radhakrishnan states that: "Opposing factors are mutually complementary elements based on one identity." This "identity" is the soul, and the final resolution of conflict only comes when the personality is finally redeemed by absorption in the soul at the third initiation. At this point transfiguration occurs, which is another way of saying that the personality's capacity to cast shadows is finally ended.

It is interesting to note that the unredeemed personality only casts no shadow when the sun is overhead, symbolic of a perfect alignment with the soul.

Conflict therefore, and its resolution through the application of the Law of Harmony and through the principle of harmlessness is built into the very constitution and nature of man. Harmlessness is the soul in action, stimulating the principle of the spiritual self, revealing our shadows so that they may be dealt with, and leading men through conflict to understanding and harmony.

Thus, as we think about harmlessness, we realise it as a positive forward moving beneficent force. It is a quality of the soul and an aspect of love. It is an attractive energy, and the magnetic aspect of radiation. It requires identification with the whole and a completed point of view. It is Christ turning the other cheek, *and* chasing the money lenders out of the Temple. It is the noble middle way. It is the Soul or Self in action.

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### ***Definition of Harmlessness***

*Perfect poise, a completed point of view and divine understanding.*

# The Black Disciple

by Francis Paelian

## "Soul"

**I**T is a significant fact that the black American is responsible for an unparalleled renaissance of the term "soul" in our everyday vernacular. This word, once limited to theology, is now used abundantly as a noun or an adjective. It abounds these days in advertising, in store windows and on theatre marquees. In black communities it is even used as an adjective for food or music. It can be used to denote poignancy, dynamic impact and authenticity. It also can be used to indicate that a recipe or a melody is of black historical origin. The term "soul brother" is a term of respect which one black man applies to a co-worker in the deeply spiritual endeavour to achieve dignity and equal opportunity. As the Tibetan writes that the "soul" is the essential quality that distinguishes a flower or other object from all other forms, we find the black man's use of the term "soul" rather apt.

Actually, however, the term "soul brother" includes all men regardless of ethnic origin, in the evolutionary task of seeking equality for all peoples.

The introductory article of this series was of necessity a brief overall history of the spiritual evolution of the black man on our planet. Now we will attempt to describe a few of the black pioneers who have proved themselves as world servers and disciples. These we will divide, for convenience, into two groupings. The awareness that "spirituality" or "spiritual advancement" does not limit a disciple to the religious field, suggests that this might be useful.

A disciple in the full meaning of the term is one who has the radiatory impact and inner soul contact to serve the planet in any area. All leaders are not disciples, but disciples usually are leaders. Like positively charged atomic nuclei they draw, as the nucleus attracts electrons, the group which "answers to their note." As Donald Hatch Andrews, distinguished chemistry professor,

declares that all energies produce musical tones, this is far from a figure of speech.

As, however, to the average person, the term "spiritual" means to be mystically or religiously oriented, we will deal with the black disciple in this area first. It is regrettable that only a few servers can be mentioned in each category; many must necessarily be omitted and those mentioned are only a few examples of the black pioneer at his best.

It may be a little known fact that the first canonised saint on the American continent, as well as the first pioneer to reach the North Pole and to fall in the American Revolution, was a black man. In a community that questioned whether non-white persons had souls, St. Martin de Porres was not only a server of profound influence, but was far advanced in all supernatural powers familiar to students of yoga. Like a qualified Ph.D. denied his degree by fraudulency, Martin who fulfilled all qualifications essential to canonisation was conveniently forgotten by church officials because of his colour.

In 1962, however, Pope John XXIII, rectified this three hundred year old oversight. At this time "Blessed Martin" was accorded the title of St. Martin de Porres. Martin was a somewhat older contemporary of St. Rose of Lima (of Indian blood) who up until 1962 was considered the first American saint.

Martin de Porres was born in Lima, Peru, in 1579 of a Spanish grandee and a Negro slave girl. The radiatory impact and superior intelligence of the child became obvious at an early age. The father, who had rejected his black family out of embarrassment, suddenly realised that having such a child was a profound asset. He resumed his parental obligations out of the realisation that his son, in spite of his colour, would bring honour to the family. Martin's influence on the often selfish Spanish Conquistadores

remained a factor for civil betterment throughout his entire life.

### Early Dedication

Young Martin showed early dedication to meditation and prayer. He spent much of his meagre resources on the poor. He had an aptitude for medicine and became the apprentice of the local doctor who was a combination pharmacist, barber and general practitioner. In *Esoteric Healing* the Tibetan recommends that the aspiring spiritual healer first establish himself in the accepted medical field. This was apparent to young Martin. The youth spent his evenings in the service of others, and in meditation and study.

When Martin decided he could serve best through membership in the Dominican Order, his application was denied on account of race. He was only permitted to attach himself to the Order as a lay helper, in spite of his growing fame in governmental circles as a theologian and spiritual healer.

Martin accepted willingly the position of lay brother with all its menial duties and continued his miraculous healings in his capacity as head of the monastery hospital. He devoted his off duty hours to prayer and contemplation. Those spying on Martin de Porres in his supposedly private meditations, were tempted to do so by the reward of seeing the holy man in a state of levitation. A story is told of a run-away child startled into good behaviour by the sight of him.

Official documentation in the archives of the Catholic Church reveal that St. Martin was an authentic possessor of extrasensory faculties that we recognise in the Hindu adept or early Shaman. Bi-location was attributed to Martin. Possibly astral travel, not levitation, was the basis of the observation that Martin might appear to be in two places at the same time.

Martin could converse with the animal kingdom. This was easily proven by the exactitude with which the members of the third kingdom obeyed unfamiliar and unusual orders. Mice, for instance, vacated the premises by the hundreds upon request, and types of animals which were traditional enemies were induced to live in peaceful co-existence. Martin was best known for his healing work, and in two instances was

believed to have resurrected the dead. His ability to touch the timeless, spaceless dimension enabled him to foretell the future in the manner of some of the current Dutch Paragnosts.

But possibly the most significant aspect of the career of Peru's Civil Rights Saint was his work for the disadvantaged people of Indian and African blood in Peru. The magnitude of Martin's radiatory impact had as uplifting an effect on the Spanish governing body of Peru as it had on the humbler kingdoms. When St. Martin organised hospitals, orphanages and other agencies of public assistance, the rich Spaniards did not hesitate to finance these institutions. Even after his death Martin continued to grant healing miracles to supplicants. These included blindness and terminal illnesses. In spite of the documentation that Martin had more than the required attributes for canonisation, he was denied full recognition for over three hundred years.

Until recently the only other black saint was St. Benedict, the Moor. Son of slaves from Africa, he became a Franciscan monk in 16th century Italy. Possibly Italy had a more permissive policy as St. Benedict became head of his Order. He was especially dedicated to caring for the sick. His spiritual development and extraordinary gifts inspired many followers to continue his work in many countries after his death in 1689.

Finally, it is reported that an entire group of Africans was lifted to sainthood in 1964. This was a band of twenty two Christian page-boys who, in the 1880's refused to co-operate with the corrupt practices of their rulers in Uganda, Africa. They paid for this act of resistance with their lives.

The black martyr is not an uncommon figure. Our entire Negro history is peopled with black men who laid down their lives rather than compromise with principle. Many of these courageous people were not primarily associated with religion *per-se*, but rather with the highly spiritual quest for integrity and spiritual dignity.

It is not difficult to believe that in the future Africa may provide the sixth of the impelling "energy centres" of the plane, (the five existing ones being London, New York, Tokyo, Geneva and Darjeeling,

according to *The Destiny of the Nations* by Alice A. Bailey.

Spiritual pioneers of the black race are not, however, the exclusive property of Christianity. Black people in Europe and America, as well as in Africa, follow the religion of Islam and a small number hold to the Jewish faith. Although many students, black and white, cannot condone the separatist attitude of the Black Muslims in the United States we cannot be too swift in our judgment. When we read in *The Destiny of the Nations* that certain aggressive leaders are actually carrying out the Plan through the use of first ray energy, we also find this fact hard to accommodate. Although the criterion of a major world religion is its universal application, possibly smaller groups have a legitimate though temporary rôle, temporary because the race problem itself will eventually be transcended by a unified humanity.

As in all probability Protestantism and Catholicism have the largest number of black adherents in the West, we might consider some of the black leaders or disciples of the Protestant persuasion. A Black Encyclopaedia stresses that there is no "black" church as a separate entity. Most denominational churches attended by negroes closely follow the structure laid down by the original founders. In fact in the days of American slavery, a Caucasian minister, or at least some type of monitor of that race, was always present at religious services. This was so that no subversion, such as the discussion of human rights, could occur to encourage the black men to revolt.

It is interesting to note that two of the most honoured Negro ministers and philosophers of our century were both, while practising the Christian faith, followers of Mahatma Gandhi. In this way Hindu thought contributed its share to Black America. The better known of the two, the late Dr. Martin Luther King Jr., received the Nobel Peace Prize in 1964. A year before he had been chosen by *Time Magazine* as Man of the Year because of his protests against segregation in Birmingham, Alabama. He based his work for human rights on Gandhi's principles of non-violence and peaceful demonstration.

Somewhat lesser known, but highly distinguished, is Dr. Howard Thurman who,

until recently, was Dean of Marsh Chapel at Boston University. He was not only the first negro to hold such a position in a Northern University, but was named by *Life Magazine* in 1953 as one of America's twelve great preachers. Dr. Thurman is more a mystic than a political activist in his leadership. "Other ministers talk about God, but Dr. Thurman introduces you to God," a young student once declared. When Howard Thurman visited India he tried to avoid speaking and thinking chiefly on behalf of the black race. "There is hope" he said to himself "but it is not for any single group. There is no solution away from a total solution." Thurman saw God's immanence as meeting the needs of all, and that all races were part of the living substance of the Creator of Life.

### Non-Violent Philosophy

In India, Gandhi explained his non-violent philosophy to Howard Thurman. He declared that harmlessness was a force stronger and more positive than electricity. Dr. Thurman begged Gandhi to come to America as the Negroes, he sensed, were ready to receive his message. This was in 1935. At that time Martin Luther King Jr. was 6-years-old. Gandhi felt he could not, for reasons of modesty, make an example of himself for Black America. Still he declared in taking leave of the Thurmans that it might well come to pass that "through the Negroes . . . the unadulterated message of non-violence will be delivered to the world."

On his return, Dr. Thurman was promoted to Dean of Chapel at Howard University where he had been professor of theology. He not only worked with his black students in this area, but in Fine Arts, including poetry, music and the dance. His great dream, however, born in India, was the establishing of an interracial church that would cross all lines and have at its heart a religious fellowship. This dream came true when Dr. Alfred Fisk, Professor of Philosophy at San Francisco State College and a Presbyterian clergyman, invited Dr. Thurman to San Francisco. There was a need for the reconciliation of many ethnic groups in this area. Soon a Church for the Fellowship of All Peoples came gradually into being. People of different races and religions wor-

shipped there in brotherhood and equality. Nine years passed during which time Dr. Thurman wrote many books and lectured on college campuses.

Then Dr. Harold Case, President of Boston University, who knew Howard Thurman through mutual interests, realised that a minister's talents were needed to guide and integrate the more than twenty-thousand students of all national origins. Dr. Thurman's experiences made him an ideal choice for a Dean. Dr. Thurman accepted this as a supreme opportunity, not only to work with people from all countries, but to establish the life of the spirit as part of the educational experience. This work continued until Dr. Case and Dr. Thurman reached retirement age.

Gandhi's prophecy that his philosophy would come to fruition in the Negro race was largely materialised in the work of the younger Martin Luther King.

Dr. King's work is well known. In fact, perhaps due in some part to his tragic martyrdom, he is famous throughout the world. The late civil rights leader captured the imagination of the world as he exemplified the solar hero of all times and races. He was born in Capricorn and died at Easter, or the spring equinox.

This contemporary Moses prophesied his own death, which he accepted with joy and courage. "And He's allowed me to go up to the mountain. And I've looked over and I've seen the promised land. I may not get there with you, but we as a people will get to the promised land. So I'm happy tonight. I'm not worried about anything. Mine eyes have seen the glory of the coming of the Lord." The next day Dr. King was assassinated.

Still today black men are continuing the work of seeking their rights through non-violent resistance. In a recent episode a layman, the actor Dick Gregory, worked out the personal discovery of Gandhi's "force stronger and more positive than electricity" in his own life. Gregory was arrested for defending the territorial rights of the American Indian. In jail the actor fasted and meditated as Gandhi taught. The monologist was astonished that in the course of time he could "enter his brother's heart and see his woe" and see and hear incidents taking place great distances away. This of

course was a subjective experience. The more objective result of his spiritual disciplines was that the meditating man became a focal point for cosmic energies. The staff of the prison were astonished to see their most difficult and rebellious prisoners grow calm and orderly in Gregory's presence.

### **Influence of the East**

The influence of the East has far from disappeared in the lives of black Americans. A lack of understanding of this basic philosophy has led a large group of young negroes into the ranks of the Activists. This is partly due to the unwillingness of the white majority to allow non-violent protest to succeed. And it is difficult for a young person to see harmlessness as a dynamic energy. The term is confused with supineness, much as the occult principle of impersonality can be misinterpreted as lack of ardour and enthusiasm. Still the non-violent movement, lead by Dr. Ralph Abernathy and others remains a powerful force in Black America.

In addition to the older established denominations, there are many relatively new religious groups in black America that are working in a basically Christian framework. Of these, the best known is possibly the late Father Divine's. His movement of international proportions was founded upon the simple truth of God's immanence. The founder, as a poor young farmer, was hoeing a field when the dynamic realisation of this much used phrase awoke within him with the power of nuclear fission. The energy released by this act of self-realisation became sufficient to found and finance a tremendous world-wide organisation.

Father Divine's movement is based on the effort to lead the "Christ-life." This demands equality of all men, physical purity and a respect for the law of the land. The followers are taught non-greed and self-reliance, and are not allowed to rely upon public assistance.

Although the religious history of the black man, especially in the West, has given us its share of magnificent leaders, we must broaden our concept of "discipleship" to include any form of service that advances our planetary evolution.

# May the Plan of Light and Love Develop in Mathematics\*

by Roberto Vietri

*"The condition of the Brotherhood is full of co-measurement of thought and expression, this is the bulwark of the truth of beauty."  
"The Infinite manifests in Beauty."*

ILLUMINATION

FROM the very first years of my childhood, I have felt a strong liking for mathematics. To work out problems was to me the greatest pleasure. On the threshold of youth my innermost self, which I did not know how to identify, started setting other "problems" concerning myself and concerning also everything around me.

Almost without being aware of it, I was looking for the solution to those questions while applying to them the clear mental process of mathematics which I was learning at school. I was fascinated by the many possibilities. I felt behind the complex mathematical symbology, and all this symbology to my eyes was something of living. It revealed to me an order that I did not see around myself, yet I was desperately looking into myself for it.

This lasted several years, since the philosophical and religious theories I was studying, submitted to a serious control, were revealing their conflicting nature or even their stupidity. From a certain point of view, scientific theories could be accepted, but they lacked a beginning and an ending.

Finally, one day after having briefly talked about it, a friend let me have one of the Tibetan Master's books; it was *Glamour, a World Problem*.

What happened while I was reading that book still amazes me today. Until then, I had never heard about the Hierarchy or the

Masters of the Ancient Wisdom; but my heart recognised it all immediately. I found again in those pages the order and the life I had been looking for such a long time.

From that moment, my life was deeply changed; I enrolled in the Arcane School and tried to apply the teaching I was receiving, and to live it. Then, the first time I attended the annual conference here, in Geneva, I found again—my heart had never lost it—the fundamental norm which governs the whole universe: HARMONY.

When the light of this revelation entered the very fibres of my heart, I intuitively realised the real aim of mathematics, as a means to understand "harmony" in order to make it, while living it, the realisation of the plan of love and light, because the line along which the plan manifests itself is that which leads to producing an ever greater harmony.

Let us see now, through the consideration of the great energies which meet in mathematics, that is to say, energies from the second, the fourth and the third rays, how their true mission emerges.

Among the names revealing the purpose of the second ray, we find that of "Great Geometrician."

We could say that, through it, right relations are established between spiritual points.

In effect, what is the "corpus" of Greek geometry? This "corpus" is the silent image of the clear mental vision the Greek people had of Living Space, symbol of the spiritual Entity which is not manifested. Indeed, even if geometry means etymologically "measuring of earth," it is also applied to the

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\*An address given at the Arcane School conference in Geneva, June 1968. Translated from Italian.

measuring of physical earth; but above all, geometry is the result of a long, patient, bold and marvellous investigation of this immense territory we call generally the infinite (metaphysical)-space (living).

At this point, it is not surprising to know that a second-ray Chohan, the Master K. H. was, in a previous incarnation, Pythagoras, the founder of Greek geometrical science and of the Pythagorean School which contributed so much to the advancement of mathematical and physical sciences in those ancient times. Moreover, were not precisely Pythagoras and his followers the last known ancients who laid the mathematical basis for the study of harmony, both in its architectural, musical and metaphysical aspects?

### The Ray of Beauty

In this connection, and speaking of the fourth ray, the Tibetan Master tells us: "The ray of beauty, of art and harmony produces the quality of organisation through the form. In the last analysis, it is the ray of mathematical precision." Mathematics, therefore, are the framework of the beautiful, understood in the greatest possible inclusive sense.

Witness are the masterpieces of art of all times.

The third ray, which is primarily the ray of mathematical abstraction, has among its names that of "Lord of Space," "Great Architect" and "Universal Mind."

It produces, through the intellectual factor of discrimination, the premises for the right use of mind and for the manifestation of energy of active intelligence; in other words, therefore, it brings into manifestation the plan of God.

What is most necessary today, in order to implement the plan, says the Tibetan Master, is: "Illumination and a consequent organisation." He warns us, however, that "illumination must be viewed mostly from the intellectual angle and therefore faced mentally." It is, in fact, the immediate, essential aim of the activity of those who work through education.

The highly formative value of mathematics is thus explained as well as its first-rank part in the education of humanity.

Were they not, for Plato, the most important means used to divert from the shadows the eyes of the man chained up to the wall, directing his attention to the things themselves, to the world of "ideas?"

When their spiritual mission is understood, mathematics lead man rapidly to the final possibility of concrete understanding; they easily demonstrate to the man the illusion of it and, having so liberated him, they leave him to decide upon the moment when he will merge himself in the Infinite.

We are told: "It is necessary to find the courage of working for the Infinite." It is precisely about the Infinite that is waged in mathematics this war to the death, still far from being solved today, between positive forces in favour of an "actual infinite," that is to say, supporting the existence of the Infinite, and negative forces in favour of a "potential infinite," that is to say, against the existence of the Infinite. This opposition has, in fact, very distant origins.

Archimedes in a letter to Eratosthenes, Cavalieri, Torricelli, Galileo and Leibniz backed up the existence of the *actual infinite*, that is to say, the possibility for human thought to conceive magnitudes and quantities which are infinite in their reality and to work within them. Newton on the contrary, stated it was possible to conceive the infinite only in its potential aspect, even if he happened to contradict himself. In modern times, the most resolute supporters of the potentiality of the Infinite and of the infinitesimal parts are Cauchy and above all Gauss ("The infinite is simply a way to express oneself").

But with G. Cantor, the actual infinite is again affirmed and laid at the foundation of the "sets theory", that is to say one of the most interesting chapters of the infinitesimal analysis, the amazing applications of which in each field of mathematics have rapidly asserted themselves and still pursue a fruitful unfolding.

It is of value to emphasise the fact that two definitions are closely linked: that of a philosopher, E. Kant; "Among all magnitudes, the one which does not undergo any decrease through subtraction of one of its finite parts is infinite" (1755); and that of a mathematician, R. Dedekind; "A set

of objects is infinite if it is able to establish a bi-univocal relationship with one of its parts (1888)." A contemporary mathematician writes: "Facing the enormous difficulties met by the progress of ideas concerning the problem of the infinite, along which human thought advances laboriously because of a secular anguish affecting philosophical as well as mathematical thought, the mathematics of today reveal also certain perplexities, and it is not easy to say, at this stage of the research, whether they could be entirely overcome." Thus emerges one of the key problems of culture and science, in fact, of humanity.

In effect, humanity today faces a crisis of discrimination which can be solved only through the right use of the mind, since it is through mental illumination that right choice will emerge promoting the return of Christ and the inauguration of the new age.

#### **Advance During Last Decades**

While analysing the sections where thought more easily expresses itself, we observe how co-operation and right human relations, especially in scientific fields, have much advanced during the last decades. There team work is always more abundant; and technological effort, especially in spatial, electronic and nuclear fields, forges close links between almost all sciences and works toward one goal and to practising the principle of sharing.

This principle includes love for our fellowmen, especially as wisdom; and also the elaboration of common language for the expression of a practical and speculative activity.

Mathematics fulfil those two parts; it is not for nothing that the etymological meaning of the word is "science of the sciences."

From what has been published very recently in a scientific review, we can see how all this acts upon today's culture: "Today, mathematics are able to provide, for the description of experience, for the formulation of their laws, for the linking between phenomenal sectors often very dissimilar, some tools which are incomparably better than those given by common language. It is precisely this postulate which is at the origin of the tendency today to use mathematics in every scientific field and to use as much

as possible mathematical ideas drawn from the newest, most different and even the most abstract chapters of mathematics.

"Beyond mathematisation, the need of a growing exactitude applying to all fields is demonstrated through the ever more fertile co-operation between experimental sciences and logic, while research of specific logics meets with the problem of their formalisation and the more general problem to analyse the philosophical language.

"The man of our times is faced with a life upset by the changes brought by techniques to a thinking which is itself upset by the changes in science; it takes courage to attempt, with the help of reason, to solve the problems which are raised by reason itself."

This impulse to use the mind in order to solve "problems" raised by the mind, must, I believe, permit this disciple which is humanity as a whole, himself to lie *consciously* on the equal-armed Cross of Service. Thus, will be born a new community, of which the first effects we shall see will be in the habit of thinking in a spirit of sharing, which is perhaps the strongest characteristic of today's scientific research and technology.

Team work and the establishment of right human relations between research workers, and between these and their fellowmen, slowly urge our civilisation, and humanity, to believe that such relationships are ever more desirable and just.

As a conclusion, let us see how this impulse given by mathematics and therefore by science deals with the problem of vision (light).

In fact, today as never before, the Earth radiates not only material light but above all the light of the intellect; this is the light which permits the vision of the plan and carries with it the desire, or rather the *will*, to realise ever better and ever more what is perceived (seen) in order that:

"From the centre which we call the race of men  
Let the Plan of Love and Light work out".

And pledged to that goal, let us remember the Master's words:

"The scope of consciousness is measured not through the flowers but across the abyss."

"Learn to apply your best efforts, and in this labour accept Our greetings. Welcome to all seekers of the Common Good". ILLUMINATION



# The Influence of Pisces\*

by Perry Coles

*Humanity now, after more than 2,000 years of Piscean effort, is ready and can take the inspiration, the energy flow that is available now, to build a world in which right relations are a fact of life.*

**I**NCLINED as we are to place our emphasis on Aquarius and the emerging Aquarian age, Pisces tends to seem a little *passé*. In fact anyone who acts in a fashion that does not suit us or expresses ideas with which we do not agree is often labelled 'Piscean' and treated as a museum piece. This, of course, is a *canard*. There is absolutely no reason for deprecating the Piscean influence or the past two thousand years, for it has had a beneficent effect over the centuries and has helped us arrive at the point now where we can look to Aquarius with confidence and enthusiasm. Pisces has prepared us to take our next evolutionary step.

We should not, however, confuse the age with the constellation and sign. The age of Pisces has been a period in which the sixth ray has played a dominant rôle in the planetary life, and it has been natural to identify the age with the sixth ray. As they are both receding in influence at the same time, this identification has been accentuated. We know, however, that the major influences of the sign and constellation Pisces are of second ray and first ray quality. As each

March comes round it is with the beneficence of the second and first rays that we shall be concerned. And under these two ray influences humanity has an opportunity each year to make spiritual progress.

The focus of our attention this evening could well be the new group of world servers because there is a close relationship between the sign Pisces and the new group. The idea of the new group of world servers was anchored in human consciousness just a few years ago through the collaboration of Djwhal Khul and Alice A. Bailey. It was possible of acceptance at this time, we are told, because of the long and successful period of preparation of human consciousness during the Piscean era. The relationship is further delineated in the term we use most frequently to describe the new group, namely, 'a mediating group'. The new group of world servers mediates between Hierarchy and humanity. The main work of Pisces is to develop mediators, those who can be impressed by Hierarchy and who through their own efforts can impress the rest of humanity with the ideas, the values, the energies that can make for the right development of the planet as a whole.

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\*Adapted from a full moon meeting in New York, March 1968.

We normally speak of the fourth kingdom, the human kingdom, and its relation to the fifth because that is the first interrelationship that has to be realised. At the same time we recognise that this is just one portion of the total picture and is emphasised only because of the need for one focus at a time.

The basic purpose of the new group of world servers is to bridge between Hierarchy and humanity. As Djwhal Khul expresses it in the Twelfth Rule in *The Rays and the Initiations*, the new group has a mission, a five-fold purpose, and humanity has the right to demand that it fulfil that purpose. First, the group is to receive and transmit illumination from the kingdom of souls, the Hierarchy. The more advanced of the new group are a part of Hierarchy itself and from them we have the long stretch 'down' to the men and women of goodwill who would be much less impressionable, much less sensitive, but nonetheless working in a direction that will eventually lead to this type of sensitivity. Second, the group is to receive inspiration from Hierarchy and go forth to inspire others in turn. Again the emphasis is to take and use for the good of all. The new group is not a self-serving body of men and women. Their purpose, as they recognise it and realise it, is to improve themselves to be better carriers of inspiration and illumination. Third, they are to hold the vision of the plan before the eyes of men. "Where there is no vision, the people perish." The plan is a reality to those whose spiritual sensitivity is developed. Understanding the plan, they can step it down for others to know and to support. Fourth, the new group is to act as an intermediate group between Hierarchy and humanity, the point with which we started. The fifth point is to "toil in Pisces, illumined by Taurus, and responsive in degree to the Aquarian impulse coming from Hierarchy."

### Ground Work

The ground work has been laid. Humanity now, after more than 2000 years of Piscean effort, is ready and can take the inspiration, the energy flow that is available now, to build a world in which right human relations are a fact of life. These five objec-

tives, as Djwhal Khul points out, are not only the objectives of the new group of world servers as a whole, but are also the objectives of every individual who aligns himself and takes his stand within that group. The work we have to do, therefore, is very clearly outlined and these five points are particularly evocative as we co-operate with the energies available through Pisces.

In *Esoteric Astrology* when describing the tremendously important triangle for this period in history—Leo, Virgo, Pisces—Djwhal Khul points out again the service that the age of Pisces has performed. Piscean force, he says, has at long last brought humanity, the world disciple, to the very door of initiation. When we consider how long a history humanity has had, we can appreciate just how much of a step forward these past two millenia have accomplished. Pisces has also brought the demand for world adjustment. This is new and a forerunner to the work that will be done in Aquarius. Pisces has developed the international spirit and has led to the formation of groups in every department of human living. It has laid the foundation for the future synthesis in the coming era.

The Piscean age, then, has done its work. And the period each year when we will be working with the energies of the constellation and sign Pisces will also do its work of strengthening the hand of the new group of world servers and building in the qualities necessary for right human relations and goodwill among men.

It is always helpful to consider any of the signs and constellations in relation to its neighbours and to the year as a whole. We are now on the threshold of the three festivals, what we call the 'higher interlude' in the year's cyclic ebb and flow. Pisces and its two preceding signs, Capricorn and Aquarius, make up the period we might consider the 'pause between two activities', that comes between the higher and lower interludes. Of course the word 'pause' does not represent a static, do-nothing period, but rather a period of safeguarding, even as we consider in the five-day full moon period the day of the full moon itself as the day of safe-guarding. At this midpoint we hold safely what has been received as a result

of the two days of reception and the full moon itself, preparatory to its release for the good of humanity on the last two days.

Similarly, if not exactly, the period which we are just completing—Capricorn, Aquarius, Pisces—is a pause between the ‘lower interlude’ of the past Libra, Virgo, Sagittarius period and the approaching ‘higher interlude’ of Aries, Taurus, and Gemini. During this pause it is as if the work of the preceding ‘lower interlude’, which is characteristically the externalisation of the insights and inspirations of the previous three major festivals, is further intensified and related to the next three major festivals. We are always working toward the next inflow, the next flood of energy and opportunity. This Pisces opportunity is thus a stepping stone to the ‘higher interlude’ that will begin with the coming Aries moon.

More and more we feel the pull of the higher interlude each year, long before we are actually in it. This is both natural and necessary if we are to take full advantage of the energy flow at its height. These past three months have been very much preparatory months, preparing us to be more receptive, more able to take advantage of the spiritual possibilities of the next interlude. In line with this recognition, the mediator factor in Pisces, and the thesis that what we do in the future must be based on a solid foundation properly laid, I would call your attention to the insertions in the *New York Times*, “Values to Choose by in 1968”. They illustrate so beautifully the relationship that can and should exist between the ‘tried and true’ and the new. The inspiration for this series of insertions is, of course, the preamble to the Constitution of the United States, some two hundred years old. It is true that the men who fashioned it were undoubtedly forerunners, men with the new vision. They put into words their vision knowing that it was not achievable in their own day, even to the extent that it could be today if we would work at it. Here was a solid foundation of principles that deserved being called to the attention of the people of this country at this time because of the wide discrepancy between

what we have said we believed and what we are actually doing.

### **Purposes of the New Group**

They are also right in keeping with the purposes of the new group of world servers, awakening men to what they have and what they can have in spiritual terms. These values are spiritual values and it is a lack of spiritual values that is our greatest difficulty today. We have become materialistic, using all our efforts and our tremendous capacities on all levels for materialistic goods. These insertions can help pull men up to a realisation of what they have missed. This is true conservatism, the preservation of what is good and the amplification of it to improve the future for all men. These are values that last.

The first insertion calls for the invoking of divine energy to establish more effectively these values in reality, not just on paper. The second, on unity, carries the concept beyond the narrowly parochial sense of the word to include all peoples everywhere in the world. Justice, the third, is a value for all men to live by. Domestic tranquility, paraphrased as ‘the tranquility of responsible sharing’, emphasises the new age value that will predominate in the Aquarian period. Providing for the common defence is next; providing, that is, the safeguard for peaceful co-operation and sharing. Sixth is to promote the general welfare. The *general welfare*, the welfare of all. To secure the blessings of liberty for ourselves and our posterity is seventh. We might point out that it is liberty, not licence, to which the founding fathers referred. And last, the Constitution itself is a value to live by.

These eight insertions were presented because of the need of the times. People have responded encouragingly to them from all over this country, and in fact from many other parts of the world, because they responded to the reality of these spiritual values. They recognise that these values are essential if the world of brotherhood and of right human relations, prepared for in the Piscean era, is to become a fact in the Aquarian age.

# Is The World Homesick?

by Frances Vejtasa

*The light of inner happenings has origin within men but not by man.*

**R**ECENTLY one morning I awoke in a childlike contentment of being enfolded within a father-mother consciousness. I had been *home*. Then from that contentment, seemingly psychologically, I moved into a collective consciousness of a world suffering from homesickness. Had I momentarily experienced that infinite bliss to which man must regain his passage? Is that paradise to be externalised among men by a slow awakening and a moving into the unified consciousness of all by way of compassionate tenderness, an unblocked flow from the divine centre of not one but of many, to the many? Is it time for homecoming?

Anciently Plato had said that Utopia must begin in the body of man. Socrates reminded that: "Before man can move the world he must first move himself." And of record in scriptures is one who baptised with *water* and promised that one greater will come to baptise with *fire*. Do these two limitless ageless energies in the mystery of baptismal process awaken godliness in the body of man? And does this stirring within man enable him to "move the world?"

Fire and water do have affinity. The scientific mind is experiencing this in its laboratory probings, even as the undisciplined mind, under freewill, is attempting to "move the world" without first experimenting within the small universe of its human self. Today man's world, quaking in chaos, plays back to him his own ignorance set to motion in form of floods, fires, winds and the unintelligence of madness.

But hopefully the Eternal is indestructible. What has taken root in memory, in the soul-conscious self, which continues to

attract man is something akin to that which attracts growing plant life to sunlight. Man in meditation seeks light to expand his embedded consciousness into universal understanding. The revelations through meditation divinely sparked externalise the qualities of that purposeful image with which man was endowed and entrusted at the time his human earth form was assembled for the continuity of Divinity. The Source and embodiment of ALL is still in its *original* state for the good of all.

Is it therefore the purpose of family life, nobly lived, to experience idealistically that soulful image via its radiated qualities and interplay between the parent and the child? When the "cup" in its fulness overflows, it gravitates naturally to its *own* outside the family into the community. Gradually there develops a conscious awareness of universal relationship. But the liberation of small self into immensity does not replace the need of that familiar anchor, whatever its name, within an Eternal security.

Is it in truth that "homesickness" is first to be realised in the small family circle of related people, related by more than blood? Have you not seen it externalised and acutely felt within many conditions and places, in school dormitories, in vacation or military camps, in chosen travel or in prison isolation? Also is not your consciousness permeated with that wordless beauty and feeling externalised by nature, prairies, lakes, mountains or even cottonfields or acres of flax waving its sea of blue flowers under a blue sky? Why the nostalgic memory?

Memories seemingly individual are not solely a personal possession. I have profoundly experienced this even by reading in a book an externalised living memory, exposing the inner life of prisoners of war. One of these prisoners, himself a psychiatrist, discerned from his own majesty of spirit that as the inner life of the prisoner tended to become more intense he experienced the beauty of art and nature as never before. Under such influence the prisoner "sometimes even forgot his own frightful circumstances."

### Glowing Summits

"If someone had seen our faces on the journey from Auschwitz to a Bavarian camp as we beheld the mountains of Salzburg with their summits glowing in the sunset, through the little barred windows of the prison carriage, he would never have believed that those were the faces of men who had given up all hope of life and liberty. Despite that factor, or maybe because of it, we were carried away by nature's beauty, which we had missed for so long." \*

This account of awesome tranquillity moves one longingly toward that seemingly impossible hope that today's humanity undisciplined in its freedom of senseless living may "despite that factor, or because of it", yet find anchor in the "inner life."

In contrast the mildly expressive flower child, sensing heaven's hidden beauty (the image), moves about with a wilting flower held forth in his hand.

Out of the ashes of today's failing psychology, so graphically dramatised in human behaviour, may the few knowing leaders externalise in courage their knowledge of the inner Self. By way of that glory of inner awakening man will liberate himself from lower living and move upward true to his evolutionary climb symbolised by the spiral. The idealistic tendency holds ever its allurements.

Why not start in the memories of childhood, our own or those of others, and keep gathering in relationship many scattered components? A Negro woman

once shared with me an unforgettable incident. In early childhood the backyard of her home was bordered by a forest which somehow attracted her as a retreat. In this friendly atmosphere of nature she came upon a nest of rattlesnakes. She experienced no fear and the snakes provided something alive to play with and talk to, something companionable. Her mother was unaware of this strange companionship. "I could never touch a rattlesnake now," said the woman wonderingly and with an evident shudder. The spiritual freedom of the little black girl had been arrested, deprived of its continuity. To this divine centre modern education has lost the key, or perhaps cannot be trusted with it.

In support of this statement I now recall a recent television interview. Professor Michael Feldman, a cell biologist and head of the Biology Department at Weizmann Institute in Tel Aviv, Israel, was questioned on "Israel Science, Search for a Future." During the penetratingly significant interview probing the cell, the realm of the gene was explored, that tiny entity known to play an important part in the transmission of hereditary character. Professor Feldman quite awesomely admitted that the gene in its functional goal continues to resist all scientific interference.

Since the structure of a cell relates to that of the complete man as well as the universe the microcosm within the macrocosm, there lies hope that destructive man will eventually come to discover the beginning of his longed-for Utopia hidden within his own interior.

The potential of *no* race has been fully developed. The ideal centred within the interior waits to be externalised. Races dominate races, ignorantly wounding the high spiritual sensitivity possessed by each wherever such has had awakening. It has been argued that the American Indian upon returning home from white man's college tends to revert to his traditional ways. Only an Indian is capable of analysing this basic condition within which he has to carve his future. A young Indian woman, graduate of white man's college but unwilling to sever the soulfulness of her home ties, has from the knowledge of this truth stated that inside

\*"Man's Search for Meaning", by Dr. Viktor E. Frankl, University of Vienna Medical School. Copyright 1959, 1963.

the Indian's being there is something that white man is killing. The white man is not aware of what he is killing. Perhaps not, but turning our consciousness inward is there not visible the redskinned chief, crowned with American eagle feathers, guardedly viewing any approaches to the Great Spirit, the ONE Father?

### Melting Pot

In this melting pot of the United States of America have we unawares narrowed ourselves to a unity demanding the extermination of spiritual qualities born and nurtured in various lands and races of men? Our perceptive intuition will detect and reveal humanity's common denominator if allowed to do so. A Centre of Homecoming is to be realised within the assembly of nations and races, even as universities of academic knowledge traditionally assemble for homecomings. Not alone for sentimental reasons does one return to places of early memory, but rather with the feeling that something of the etheric self had been lost there.

Very few of today's medical psychologists have sufficient insight into the illnesses of their patients to pinpoint the unsatisfied spiritual urge as causing imbalance within man's threefold being, physical, mental-emotional, and spiritual. Dr. C. G. Jung, world-known psychiatrist, testified to this discovery in his posthumously published autobiography: "... my life has been singularly poor in outward happenings. I cannot tell much about them, for it would strike me as hollow and insubstantial. I can understand myself only in the light of inner happenings."

Divorced from his spiritual self-centre, brother battles brother on land and sea and air with warring equipment planned and

built by man himself. Under his feet a global planet, not of his origin, persists in the rhythm of law and order within the synthesised solar plan. Amassed humanity cries out in blindness: "Which way is out?" Jobs and literacy will open for the consciousness a new world but mostly of "outer happenings." Such satisfaction will soon outlive itself. The light of inner happenings has origin within man but not by man. Its profoundness is felt not only by man learned and great but also by the four-year-old child who observing Creation's wonderments asked: "And how did God make his self?"

Within my childhood memory is impressed a famous painting reproduced on a magazine page. The great French general, Napoleon, who visioned a federation of nations, stands on the deck of a ship quiet under a night sky, the stars made visible by their own light, turning to his men the General asks: "Gentlemen, who made the stars?" The question is as simple as a child's . . .

The revered American emancipator, Abraham Lincoln, sacredly conscious of holding in balance a nation of States and men, cried out an anguished appeal: "A house divided against itself cannot stand." Uppermost in his mind was to save not only the Union but to save that which had inspired that Union. In moments of overwhelming pressures, Lincoln "kneeling and alone in his closet" listened for liberation. In like manner, to meet their trials, so did my mother, grandmother, and great grandmother, thus they too left their reflections in my memory,

Where then does man look for wisdom, knowingly or unknowingly? Is it enfolded in that joy and sadness within us, within you and me, in man and child alike, in its ever awesome glory?

### Errata

*In the November, 1968, issue of THE BEACON in the article "The Task of the Aquarian Disciple", on page 380, column 2, paragraph 2, line 7, and on page 381 (top) column 1, paragraph 2, line 1, the words "esoteric science" should read "exoteric science" in each case.*

# FROM THE EDITOR'S DESK

## The Crusade of the Christos

*Our attention has been drawn to the work of a group of ordained Ministers and Priests, including ministerial students, in the area of San Francisco. We give below the text of a communication recently received from them:*

### Ministers Street Patrol

#### Purpose:

**T**O have one, or two, Ministers of each denomination patrolling the streets of the city, or town, at least two nights and days a week. To have co-operation with all city and town emergency agencies and relief agencies, both of welfare and law.

These must be ordained minister or priests, or minister and ministerial student together.

1. The action of street patrol is to build in the consciousness of the individual that a servant of God is making himself accessible to all people regardless of race, creed, or colour. Whatever a problem might be, the Minister may be approached and talked with. If he, or his church which he represents, does not have the facilities, or means, or moneys, with which to handle that problem, he will place it in the hands of the municipal facilities with which he has already made himself acquainted.

2. The Minister is on the street because the people are not in the churches. He is saying through his action: "I am here and ready to serve."

3. We have many rebellions of young people as well as old toward the church, regardless of which church, and many of the young ones have fled home. It is part of our job to reunite them, if possible, with their families, making an attempt to get them off the streets, to prevent crime, rather than waiting until it has taken place.

4. A thorough study should be made by each and every Minister of the reactions,

the appearances, of those persons using drugs, and how to approach it.

5. Do not go into the street to preach on the street corners. This will do no good. Act! Act! Act!

6. Every Minister who goes into the street should learn that the Law and the Word of God, which he gave to us, is of authority and will be obeyed.

7. We must learn that more can be said over a cup of coffee, and effected, even in a bar, than oft times happens from the pulpit.

8. The young people of this day are not bad, but they have not been shown any demonstration of the working of the Laws of God, either by their parents, or by their Ministers, as far as actions are concerned.

9. If you, as a Minister, can draw the people on the street, they will listen and draw to you in the pulpit.

### Why the Crusade of the Christos

Every religion of the earth believes and accepts the Christos. It is called many different names, but they are all referring to the same Great Light that descended to earth.

The very word Christian pertains to the Christ, not Jesus. Jesus was a Christed One. Of this, we have many quotations from the Christian Bible.

The Buddhist says he is invoking something

which humanity will learn to handle. The Wesak Festival of the Buddhists represents this Christ. It is known in the orient as the Bodhisattvi; also Lord Maitreya, or as the Imam Madhi. The Christos is a point of mutual interest that all men accept. It stands principally for Light, Life, and Love.

We feel and know, as a fact, that here is something to which we may all strive without stepping out of the category of our own faith, regardless of what the denomination, or sect, we teach.

Is not this a wondrous thing that at last we have found something upon which we may all agree, where there is no controversy, where all minds may meet and be in accord? This is the way it should be in this age.

#### **Actual Experiments Made:**

1. We have found that a person who has spiritually and physically attained, a Minister with a student, will bring about a response from the people in the blighted areas, or tenderloins, which exist all over the country. Actual violence has been squelched by the presence of these men of such attainment.

2. When a scene of violence is entered, the Minister, or Priest, does not enter with a feeling of frustration, fear, or an opinion of either side. He does have one thing. He has the knowing that these people are basically the children of God, and that the peace within himself will bring about the peace within other men. He becomes as nothing as he enters the scene of violence. Therefore, he can have no opposition.

3. We have had very little disagreement with the police. We register ourselves with police directors and inform them of the work we are about to perform. In doing this, we are not as individuals, but as Ministers, or Priests, of the Word which we teach. We are not asking the police *if we may*

patrol the streets, but are saying that we are co-operating with them, knowing that we have a divine right to do so, and knowing that it shall be done.

4. If you have fear, stay off the streets. You then do not have the command and the leadership of those around you.

5. We have experienced, during the race riots in San Francisco, many mob fights, independent fights, and various displays of group anger. We found that our presence squelched much of this violence.

6. During the riots of rebellion, we patrolled the streets twenty four hours a day. Not just two men worked, but twenty men worked. In the heart of the city, our Shrine of Prayer was open night and day.

7. We aided the people in need of help and comfort. If they needed medical attention, we took them to the hospital. They soon learned that our mission was real, and that they received immediate action.

8. The junior members of society, those under age, new to city, and afraid, need a thorough, but competent approach to the situation which they are in. Many of them have parents who do not give them any consideration. Many of them are seeking to know more of God and Creation than what they have been taught in their homes or churches.

Let us, as Ministers and Priests, do our part in the community side by side with our paid law-enforcement officers.

Let us carry out our part in preventing crime, rather than punishing it, by making ourselves known to the community—to all people.

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## BOOKS AND PUBLICATIONS

### **The World of Ted Serios**

Thoughtographic Studies of an Extraordinary Mind.

by Jule Eisenbud, M.D.

Jonathan Cape. Price 50/-

*The World of Ted Serios* concerns a great number of experiments undertaken in connection with a Mr. Ted Serios who is able to project images on to camera film. That this was done seems to be reasonably proved. Some images were chosen beforehand for projection; others were "divined" in other people's minds or from concealed pictures. Sometimes the picture came through in bits on a succession of shots which when looked at together revealed the correct target. This, of course, happens in many telepathic experiments.

There was a need for Ted to be in a thoroughly emotional state before he could get anything over; to achieve this he was often half-drunk, which seems to point to the fact that it was not the concentrated, clear mind which was at work, but more a mediumistic happening.

The author, Dr. Eisenbud, asks many questions. Do these pictures come in the first instance from books, from reality, from other people's minds, from recollections, or what?

Apparently "thoughtography" is not particularly new, and the author examines reasons why so many people whom one would think should be interested, shun all association with it. His conclusion is, that in more primitive societies it is taken for granted that thoughts influence events for good or ill, but that then there came the need for man to project further and further from himself his responsibility for the good or evil that goes on around him. He is afraid of the power of thought being a reality and will not face up to facts.

We all know that man developed out of the "old clairvoyance" of closeknit human empathy, into conscious, separative individuality. Now there is a need to find synthesis again, but this time in a fully conscious, voluntary, responsible manner, working under a plan for the whole. Perhaps once more we shall know that thought is the great creative agent; that all is open and moving and working; that nothing is without effect.

Personally I am of opinion that the experiments in this book are not concerned with what we know as the mental plane, but concern the astral plane which is in fact the picture-making substance of an extremely versatile, fluid nature, which would explain why it was impossible to make repetitions of the same picture at will. It is the chaotic state of the "astral light" which causes the present confusion in the world, the endless circulation of ill-begotten and meaningless imaginings. Should these

be clarified and creatively used by a wise mind they could surely have a magical influence for good. That astral light images can appear on film may not be particularly useful, but the fact that the astral plane of humanity is one vast field of obviously circulating energy has stupendous implications for everyone.

Dr. Eisenbud says: "The trend to-day is that... matter and mind are not two fundamentally different modes of being, and certainly not two different substances, but merely different ways of stating propositions about events which cannot be adequately described except in terms of both, two types of logically complementary abstractions, if you will, or two types of organisation or coding of a single underlying information process."

EMILY SKILLEN

### **On Not Leaving it to the Snake** by Harvey Cox

Published in U.S. First British Edition 1968 SCM Press.

Price 30/-

Many titles could introduce this exciting, challenging book to the theologian and layman alike. "Moving towards the New World Religion" would not come amiss, concerned as it is with the basic truths of not only organised religious bodies but of the communistic beliefs, reappraised and presented to modern man to give new values to and deeper understanding of Life.

In this book man, the whole man, is seen in his rightful *role* in the scheme of evolution, his unique *role*, accepting his "unavoidable responsibility for the future", with the urge to forget the old interpretations of religious ideas and faith and accept "the call to leave the past behind and open ourselves to the promise of the future."

Sloth — *acedia* — "a source sin" which cuts one off from the higher self (wholeness) is recognised as man's great enemy. "Instead of scanning the temporal horizon for signs of the new humanity, many of us flee from the bewildering secular matrix where this promised community is taking shape." "The theologian who is not making up his mind at the place where to-day's new Adams and new Moses are composing new chapters in the biblical saga is out of place; the purpose he serves is spurious; and his theology will continue to be chimerical and apolitical."

With, as he says, his way lighted by two of the seminal minds of our era; T. de Chardin and E. Bloch (Catholic and Marxist), Harvey Cox writes: "I am trying to edge cautiously towards a secular theology, a mode of thinking whose horizon is human history and whose idiom is "political" in the widest Aristotelian sense of that term, i.e. the context in which man becomes fully man."

The dialogue taking place all over Europe between Christian and Marxist is portrayed with great depth of meaning, and the challenge of radical secularisation to Christian thought as of the greatest importance.

"The thin spot in contemporary Christian thought is its lack of a viable eschatology, an understanding of God's intention for the world." "It is the communists to-day who look with confidence to the future." "The weakest link in Marxism is its naïve doctrine of man."

What will the extensive experiments with ESP in Russia bring to light in this connection one wonders, and what of the teaching regarding the etheric body which must be disseminated?

The influence of the writings of Kafka within this Christian-Marxist drama is pinpointed and more recently in America a sign of a deeper understanding appears in the writing of Roger Garaudy and Leslie Dewart.

The New Breed of clergy and laymen, politically and socially involved "bent on moving the church towards a more direct *role* in supporting and inducing social change" whose spokesmen have in the past decade moved into key positions in churches, seminaries, and city mission structures over the U.S. "we can recognise as members of the new group of world servers." And, finally, regarding the future *role* of the Church, this Associate Professor of Church and Society at Harvard Divinity School says: "Our main problem in the church will be how to become politically engaged without being arrogant crusaders. We need to be both specific and humble in our political obedience."

JOAN CLARKE

**Tales of the Dervishes** by Idries Shah. Teaching stories of the Sufi Masters over the past thousand years. Selected from Sufi classics, from oral tradition, from unpublished manuscripts and schools of Sufi teaching in many countries. Publisher: Jonathan Cape. Price: 30/-

For centuries, dervish masters have instructed by means of allegorical-type tales which can be understood at different levels of being. They are easily remembered because of their simple and dramatic presentation, but they also have deeper meanings for those who 'have ears to hear'.

The Sufi masters were teaching within the true tradition of the ageless wisdom, and the source or common tradition behind several of the major re-

ligions, including Hinduism and Christianity, is recognisable in the teaching. Of special interest to the Christian world are the frequent tales of Jesus the Son of Mary who was recognised as a 'Master of the Way'. In these tales it was understood that 'Son of a Carpenter' and other vocational names given to gospel characters describe the initiatory status and not the individual's work.

Those who heard these parables recognised a master as a 'Changed One' who had developed a sense of the relationship between things which the ordinary person thinks to be separate. Thus masters of a certain standing could understand the conversation of animals. One of the recognised traditions of interest to the Christian was that some masters could walk upon the waves. Throughout the teaching knowledge of man's graded degrees of understanding (of his initiatory status) is implied.

Many of these fables point a meaning to the psychological processes. They speak to the 'whole' man and many carry a warning against understanding by the intellect alone. One of these is known as: "The Grammarian and the Dervish".

"One dark night a dervish was passing a dry well when he heard a cry for help from below. "What is the matter?" he called down.

"I am a grammarian, and I have unfortunately fallen, due to my ignorance of the path, into this deep well, in which I am now all but immobilised," responded the other.

"Hold, friend, and I'll fetch a ladder and rope," said the dervish.

"One moment please!" said the grammarian. "Your grammar and diction are faulty; be good enough to amend them."

"If that is so much more important than essentials", shouted the dervish, "you had best stay where you are until I have learned to speak properly".

And he went his way."

WINIFRED H. BREWIN

The Beacon Editors acknowledge the receipt of the following book:—

**The Robe of Many Colours** by R. P. Beesley, the Principal of the College of Psycho-therapeutics, White Lodge, Speldhurst, Nr. Tunbridge Wells, Kent. 18/-, 38 pages.

(A simple and basic account of the aura and its relation to man's bodies.)

## Special Offer

Copies of the paperback edition of the book, **THE REAPPEARANCE OF THE CHRIST**, are available at the special price per copy of 50 cents or 2/- sterling, plus postage. They can be ordered in quantity from the Lucis Publishing Co., New York, or the Lucis Press, London.

## The Way of Resurrection

**B**EFORE Christ could come with his disciples, our present civilisation had to die. During the coming century, we shall begin to learn the meaning of the word "resurrection" and the new age will begin to reveal its deep purpose and intention. The first step will be the emergence of humanity from the death of its civilisation, of its old ideas and modes of living, the relinquishing of its materialistic goals and its damning selfishness, and its moving forward into the clear light of the resurrection. These are not symbolical or mystical words but part of the general setting which will surround the period of Christ's reappearance; it is a cycle as real as the cycle of conferences now so busily organising. Christ taught us when he came before the true meaning of Renunciation or of the Crucifixion; this time his message will be concerned with *the resurrection life*. The present cycle of conferences is preparing men everywhere for relationships, even though today they may seem widely divergent in nature; the important factor is the general human interest and thought about establishing the need, the objectives involved, the means to be employed. The resurrection period which the Christ will inaugurate and which will constitute his unique work within which all his other activities will have their place, will be the outcome of the fermentation and the germination going on in the world of men at this time, of which the many conferences are the outer evidence. . .

In the cycle which the Christ will inaugurate after his reappearance, the goal of all the religious teaching in the world will be the resurrection of the spirit in mankind; the emphasis will be upon the livingness of the Christ nature in every human being, and upon the use of the will in bringing about this living transfiguration of the lower nature. The proof of it will be the risen Christ. This "Way of Resurrection" is the radiant Way, the lighted Way which leads from one great expression of divinity in man to another; it is the way which expresses the light of the intelligence, the radiant substance of true love, and the inflexible will which permits of no defeat or withdrawal. These are the characteristics which will be declarative of the kingdom of God.

from THE REAPPEARANCE OF THE CHRIST, pages 22/23 and 30

